

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, DECEMBER 21, 1898.

NEW SERIES, VOL. 1, No. 6.

Week of Prayer.

FOR WOMAN'S MISSIONARY UNION.

Topics—Beginning January 1, 1899:

SUNDAY—Prayer.

MONDAY—S. B. Convention. Its Boards.

TUESDAY—Pagan and Papal Fields.

WEDNESDAY—China, Ingathering of Christmas Offerings.

THURSDAY—Our Native Land.

FRIDAY—Woman's Work.

SATURDAY—Our Young People.

Brief Mention.

Rev. M. V. Noffsinger closed his fourth year with Coffeeville church last week, and was unanimously re-elected for another year.

Rev. W. K. Red reports the death of Miss Alice Walker, daughter of Brother W. R. Walker, of Balochitto.

"The Bible on Communion" is the title of a tract by Rev. M. V. Noffsinger. Price ten cents per dozen, or sixty cents per hundred.

W. W. Robinson says, "just so long as you keep the paper at its present standard, just so long will I take it and pay for the reading."

A sage writer has said, "We live by dying to ourselves, and die by living to ourselves."

American Baptists have 206,627 members on the Foreign Mission fields.

Rev. R. W. Hooker, a Mississippi boy, leaves Chicago University to attend Crozer Seminary, as he does not like the theological department of the former school.

A new comet has been discovered which may possibly be seen with the naked eye April 22d, next. It is estimated to be 230,000,000 miles from the earth.

Letters have come into the possession of Washington officials showing that Admiral Cervera wrote repeatedly that sailing west from Cape Verde Islands meant sure destruction of his fleet, as the Colon was without her big guns, the Viscara's boilers were foul, and that the Teresa and Oquando were practically useless on account of defective machinery.

Rev. J. H. Taylor, formerly a Mississippi pastor, has just resigned at Honey Grove, Texas. In five years they received 135 members. He did a great work, and any church would do well to procure his services.

Texas Baptists are all agog over raising an endowment fund of \$200,000 for their College Commission. We wish them great success.

Gen. Calixto Garcia, the greatest Cuban general, since the death of Maceo, died in Washington, of pneumonia, on the 11th

instant. He lived to see the shackles of Spanish tyranny broken, asunder from his people.

Rev. A. U. Boone preached his first two sermons, as pastor of the First Baptist church at Memphis, last Sunday.

The good people at Macon, Georgia, recently made a heroic fight against whisky, and failed. They will doubtless try it again.

Col. W. J. Bryan is reported by an army chaplain as having talked and prayed and sung, and done all in his power to bring unconverted soldiers to Christ. In honoring the Lord he has honored himself.

It is claimed that the United States could supply the world with wheat and not interfere with other crops.

The world's gold product for 1898 is \$275,000,000 against \$237,000,000, for 1897.

The total money in circulation in the United States for 1898 is \$1,866,575,782 against \$1,706,732,904 for last year.

Rev. G. C. Johnson goes to the 15th Avenue Baptist Church at Meridian as pastor the first of January next.

Dr. Foster learns "that Deacon J. L. Ham, of Senatobia, and Mrs. S. E. Fisher, of the same church, have united their destinies for life."

Bro. Foster says again, "Charles L. Foster, our only son, and his bride nee Miss Emma Kostmayer, of New Orleans, recently spent a few days with us enroute to their future home in Washington City."

Again Bro. Foster says, "the excellent Starkville Sunday-school has sent us for more than a year five dollars regularly every quarter for the Orphanage, and the amount always comes ahead of the quarter through Secretary Pierce's promptness. This, besides numerous other gifts, among them recently, was fifty dollars from Gen. Lee's wife, of the A. & M. College. This is very gratifying, as Starkville was our boyhood home and both of our parents now sleep in the old cemetery there, as well as brothers and sisters who have 'crossed the river' before us."

Just as the forms are closed a highly appreciated letter comes from Rev. J. E. Thigpen, too late to get in this issue. He compliments the paper and says, "Let us pull together, and while our paper is good let us make it better. There is weakness in division, but strength in unity."

We wish our subscribers "a merry Christmas" and "a happy new year."

We will have no paper next week.

Rev. J. J. W. Mathis paid us a pleasant call last Monday. He is our authorized agent for THE BAPTIST in South Mississippi.

Send in your Christmas gifts for sustenance. Funds have reached their lowest point. Another draft will exhaust them. Winter is on. Scanty his clothing, scanty his meals, while shivering he sits by a scanty fire. As you would do to Jesus, do to these. His brethren. A. V. ROWE.

College Items.

A. J. A.

The affairs at the college is moving with vim and energy now. Everything seems teeming with life. Notwithstanding it is near Christmas, you can hardly hear the subject of holidays referred to. Not even the batchelor members of the Faculty seem to be laying plans to visit their grand mothers this Christmas. Speaking of bachelors calls to mind the old Irish rhyme.

"Bachelor's hall what a queer looking place it is,

Kape me from sick all the days of my life,

Sure and what a burning disgrace it is,

Never at all to be getting a wife."

Dr. Lowrey at Chapel Wednesday morning delivered some very appropriate remarks on the necessity of systematic exercise. "To violate physical laws is as much a sin as to violate moral laws, for physical laws are as much God's laws as are moral laws. That is putting it correctly isn't it? God has made each one for a purpose and hence each one has his peculiar function in the economy of creation to perform."

The History Class as organized by Dr. Brough is very gratifying to the friends of the College. Heretofore this course has been taught by the different Professors in their respective language departments, but now the course is systematically arranged through the four year's course. I make mention of this to show that we were making progress in the right direction.

Dr. Pace, of Hazlehurst, was with us Thursday morning at Chapel, and conducted worship. He spoke some very encouraging words about how proud he is of Mississippi College and the excellent work it is doing. We hope Dr. Pace will come to see us often for he brings to us cheer, love and encouragement.

Bro. J. B. Sweany, of Durant, writes that Rev. C. C. Gaddy, of Texas, will pay them a visit at Xmas and preach at Bowlin.

That Christmas Jug.

Say, brother, have you any idea of getting some liquor for Christmas? If so, please stop and think with me a moment. If the Lord Jesus Christ were on earth again would you join the cruel rabble to heap insult upon him? Would you be one of those of whom it was said, "and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him and mocked him, and they spit upon him and took the reed and smote him on the head."

Brother, that is exactly the kind of thing you do when you celebrate the birth of the Savior with whisky.

Even Bob Ingersol has pronounced whisky, "the Devil's best friend and God's worst enemy."

We all admit that it is the ruinous, damning soul-destroying evil of this age. And yet, men whose names are on church rolls, send off and buy a jug of whiskey with which to celebrate the reputed birthday of Him who died to save them. Such a thing has happened as a railroad's putting on an extra express car to carry the Christmas jugs. And many of those jugs go to church members—men who claim to have been redeemed by the blood of Christ. When I see this my heart sickens and I wonder at the long suffering of God in so long sparing this wicked earth from its "Baptism of fire."

In what way could a man heap grosser insult and more utter contempt upon the name of the Father who "so loved the world," and the Son who died, than to celebrate the birthday of Christ with a jug of whiskey? Will somebody answer, please?

B. G. LOWREY.

Our office has been specially favored the past week by the visits of Dr. J. A. Hackett, Rev. J. H. Whitfield, Rev. J. L. Low, Rev. J. P. Hemby and George Anderson, Esq., besides the members of the Board of Trustees of Mississippi College and those of the State Mission Board. How favored we have been. We always love to have our brethren call on us.

Our Pulpit.

The Righteous.

"The righteous shall hold on his way."—
Job 17:9.

[Sermon by Rev. Dr. A. B. Miller, Pastor
First Baptist Church, New Orleans, La.]

Whatever may be the diversified conditions, circumstances, or surroundings of the children of men, they all belong to one or the other of the two grand divisions—the righteous and the wicked, such as serve God and such as serve him not. And there are only two ways which the children of men are traveling—The one is the narrow path, the other the broad and beaten road. And there are only two destinations to which all are going fast as the wheels of time can move—One is a place of ineffable joy and delight, the other a place intolerable of gloom and anguish—One is heaven and the other hell.

"Broad is the road that leads to death, and thousands walk together there; but wisdom shows a narrow path, with here and there a traveler."

One or the other of these classes you and I represent, one or the other of these ways we are traveling, and in one or the other of these destinations we are surely and rapidly going; and it becomes us to inquire with the most pious and anxious concern, whether we are righteous or wicked, whether we are on our way to the heavenly home, or to that horrible place prepared for the devil and his angels.

These questions are exceedingly personal and practical, and every one of us should earnestly and anxiously ponder the questions in our hearts: am I righteous or not? This is surely a matter of the greatest moment, and every one of us should seek to ascertain as clearly and definitely as possible just what is meant by the righteous.

To be sure, none have a particle of natural or inherent righteousness, for all are the offspring of a depraved and degenerate stock—none good, no, not one—Nor is it possible for any one to make himself righteous; for though I wash me in snow water and make me never so clean, yet shall my own clothes abhor me. When the Ethiopian changes his skin and the leopard his spots, then shall the people learn to do righteously. As the one is impossible so is the other also. Sin is a man so much a part

he cannot change himself; and Jesus lays the axe at the root of the tree when he says: "Ye must be born again." Must have the washing of regeneration and the renewing of the Holy Spirit, or it is not possible to be righteous or acceptable in God's sight. Our sins must all be put away, in true repentance towards God and faith in Christ, for it is with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. Christ is our righteousness, and we must accept him as our only hope, or we shall die in our sins and be lost forever. He is the end of the law for righteousness to every one that believeth. In what sense may it be asked, is he the end of the law? Why? He is what the law demands, all its requirements being met in Him. One of you may owe another a debt, and the amount of the debt is presented in money, bearing the legal stamp of the government. That money is the end of the law for the payment of that debt, the demands of the law being met in the money offered. Jesus is our surety. He bore our sins on the cross, paid all the debt we owe, and when we accept Him we are held and treated as righteous on His account. Abraham believed God, and it was imputed to him for righteousness; and so many as be of faith the same are the children of faithful Abraham.

Mark you, the text does not say that every professor of religion, every prominent church member, or even every preacher of the Word, shall hold on, persevere to the end, and be saved, but "the righteous shall hold on his way." Many will say in that day, have we not prophesied in thy name, and in thy name have done many wonderful works, to whom the Judge will say, depart from me ye that work iniquity, for I never knew you. Only such as hear His words, and do them—such as do the will of our Father in heaven, are really and truly holding on their way, and only such are righteous in God's sight.

Let us discriminate closely between the religious pretender or hypocrite, and the truly righteous. When a good man does wrong he is the first to find it out, and in his heart he is sorry for it, and is ready to confess it and turn away from it; but when the pretender does wrong, which he is doing all the time, he seeks to hide it, and when found out, he excuses and

palliates it in every way possible. The careful application of this rule will enable us to determine in most instances who are righteous and who are not.

Do not misunderstand me. I have not intimated that good people may not do wrong, fall into sin, and do many things which they ought not to do, for we are yet in the flesh, and none of us have reached a state of sinless perfection, far from it. While I would not needlessly attack any one, harshly criticising his creed or profession, yet I must candidly say that I have not found those professing sinless perfection, or complete sanctification of soul, body and spirit, better than other people. I am sorry to say that I was pastor of a church in which there were nine persons claiming absolute freedom from sin, and they gave me more trouble than all the other members of the church together. One of their number claimed that he was so holy that it would be a sin for him to kiss his wife any more. Yet, I was credibly informed that he did sometimes kiss other men's wives—a holy kiss, of course.

Allowances must be made for the weakness of human nature, the want of experience, proper example, etc. More is to be expected of some than others. Old heads cannot be put upon young shoulders, nor must we vainly look for a man's strength in a child. The young are to be taught in the way, guided aright, that all may together become strong in the Lord, and the power of His might; all holding on their way, persevering to the end, and finally entering into life eternal.

In the fuller and more careful development of the thought of the text, let us seek to find why the righteous hold on their way. And, first, because they truly desire to hold on, not wishing to go back, nor to turn to the right or the left. They love the way of the righteous, and the language of their hearts is, "how can we that are dead to sin live any longer therein? Just as a virtuous person cannot but love virtue, a truthful person loves truth, so the righteous love the way of the righteous, and they walk in that way, even desiring and praying for a closer walk with God. Such do not want to be conformed to this world; but to be transformed by the renewing of their mind, that they may prove what is that good and acceptable and perfect will of God.

In the next place, the righteous hold on their way because they are kept in the way by the power of God. O, how dependent we are upon the divine keeping!

When good John Bradford saw a culprit going away to the place of execution, he exclaimed, "There goes John Bradford, but for the grace of God!"

"Oh, to grace how great a debtor Daily I'm constrained to be! Let thy goodness as a letter Bind my wandering heart to thee; Prone to wander, Lord, I feel it—Prone to leave the God I love—Here's my heart, oh take and seal it, Seal it for thy courts above!"

The Lord is our keeper, and he that keepeth Israel doth not slumber nor sleep. So what time I am afraid I may safely trust him, who pities like a father and comforts like a mother.

With what undying devotion do the loving hearts of parents cling to their children, and they are never willing to give them up. Children may have shown themselves unworthy and worthless, but the hearts of fond parents cling to them still.

Some of you will recall a little bit of family history which went the rounds of the religious press some time ago. An old father is represented as giving a family reunion, and when all the children had come home, a prodigal son was found among them, and the eldest son and says, "here's your brother come home, what shall we do with him?" The son says, "father, I am sorry for him, but you know how badly he has acted. He has been in so many scrapes, and has cost you so much money, and if he stays here it will only be trouble. You must send him away." The oldest daughter is approached in the same way, and she says, "oh, father, I'm so sorry for brother, my heart is almost breaking for him, but you will have to send him away." And so said all. But the old father, falling upon the neck of his prodigal boy exclaims, "no, no, no, he is my child, and he shall stay in my house while I have a house."

Thus do fathers act towards their children. And oh, how blessed the assurance which we find in the words of God. "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust."

Did any one ever know a true mother to give up her child? And

God is not only a father to pity, but a mother to comfort.

A daughter had gone from her mother's house into the haunts of vice and folly. One night as she passed home she saw the front door open, and she went in. Her mother heard her foot-falls, and opening her room door, there stood her erring daughter in the gas light. The mother rushed to embrace her, and welcome her home. But the daughter said: "I just stopped to ask why the front door had been left open, always when I was at home it was closed, locked and bolted every night." The mother said: "Ah my child, ever since you went away the front door has been left open all the time, hoping that should you pass here even in the night time you would come home again." So the gates of heaven stand wide open day and night, and the voice of love and mercy is ever heard tenderly singing, "oh wanderer return, prodigal come home."

When a student at school, the little son of the college president was in the habit of making a little prayer for the students which has followed me all my life: "God keep you." A good many years ago, in a sermon at Covington, Kentucky, I mentioned this little incident, and good Dr. King came to me, with tears running down his face, and said: "Let me make the child-prayer—'God keep you'—and that too has remained to cheer and comfort me on my way."

The text represents the righteous as holding on his way in perilous times, in times of trial and difficulty. The bosom of destruction had swopt away all of Job's property, his children also had perished, and his own life was brought down to grave's mouth. Yet he said: "Though He slay me, yet will I trust in Him." "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Surely Job held on his way. And there was Paul, the great apostle to the Gentiles, in peril by land and by sea, and among false brethren, in prison often, and receiving stripes beyond measure, yet he steadfastly and triumphantly said, "None of these things move me. This one thing I do, forgetting the things which are behind, I press towards the prize." What a life was his! and how gloriously did he hold on his way!

And thus it has ever been with the true servants of God.

It is said in natural philosophy that if one go down into a deep well in the day time and look up he can see the stars shining above him. So when we are brought into dark and troublous places, let us look up, putting our trust in God and fearing no danger, and we shall find that He is with us as He has been with us, and will be with us to the end.

A grandmother once said to me in Louisville, Kentucky: "A few days ago I took these two grand children with me out to Elizabethtown. The children knew nothing about a tunnel, but the car suddenly ran into a dark tunnel. Not a word did they speak, but they nestled close to me, and clung tightly to me till the cars passed out of the tunnel, and their faces were wreathed in lovely smiles."

"Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be—
Nearer, my God, to Thee!
Nearer to Thee!"

The people of God are often cast down, but not forsaken, not destroyed. Sojourners on Mount Lebanon tell us that storms sometimes suddenly and violently swoop down upon that sacred mountain, prostrating the cedars of Lebanon, when they seem to be utterly destroyed, but not so; because, when the storm has spent its force, the cedars are soon seen standing erect, fresh, green and beautiful as before the storm; and wherefore? Why, because their roots are fastened in the everlasting rocks, and though cast down they are not destroyed. So the righteous are upon the everlasting foundation, and they shall not be removed forever.

Bravely and nobly do the righteous hold on their way, and having done all they shall stand in their lot in that day.

In the excavations recently made of the cities recently destroyed by the eruptions of Mount Vesuvius, above seventeen centuries ago, a Roman soldier is found standing on his beat, where he had been placed as a sentinel, with instructions to stay until relieved by order of an officer. That order did not come, but the ashes and molten lava, showered upon him until he perished: and now, after the lapse of so many centuries, the faithful sentinel is found standing on his beat, where he lost his life in the faithful performance of his duty. What a lesson! Are we all, are any of us thus firm and faithful?

reader intelligent, if not educated, and the lack of which stamps him as ignorant.

In The Baptist News.

Programme.

Fifth Sunday meeting of the Deer Creek Baptist Association. The meeting will be held with the Cleveland Baptist Church, beginning Thursday, 7 p. m., January 26th, 1899:

1. Sermon—P. Y. Lipsey.
 - FRIDAY, 9 A. M.
 2. Devotional exercises, led by Stacy Lord.
 3. What is the Relation of the Human Will to the Agency of the Holy Spirit in Regeneration—H. F. Sproules, R. M. Richardson.
 4. The Bible idea of the use of money in perpetuating and extending the Kingdom of Christ in the World—W. M. Burr, G. A. Hunter.
 5. Relation and Importance of Mississippi College to Our Denominational Work—V. H. Nelson, W. S. Blackman.
 6. The Value of the Sunday School in Teaching and Training Our children for usefulness in Christian Work—Stacy Lord, H. F. Young.
 7. The Value of a Denominational Paper to the membership of our churches—P. I. Lipsey, Dr. W. T. Stovall.
 8. The Delta as a Mission Field for Baptists—R. A. Cobran, John James.
 9. The Office and Duties of Deacon—Geo. Anderson, Dr. J. M. Wells, G. E. Watts, R. B. Campbell.
 10. Our Mission Boards—G. B. Butler, C. H. Mize.
- Preaching at 7 p. m. Friday and Saturday and 11 a. m. and 7 p. m. Lord's day by one of the pastors. Brethren throughout the Association are urged to attend this meeting. Ample hospitality will be provided for all who attend. Either Dr. J. B. Searcy or Dr. T. J. Bailey will be expected to attend this meeting on behalf of our new paper, THE BAPTIST, and take part in the discussion of every topic of the above programme.
- R. A. COBRAN,
Committee.
- Dr. Lyman Abbott has resigned Mr. Beecher's old church, and will give his entire time to editing *The Outlook*.
- It is harder to do wrong than right if we but knew it.

A Letter From Texas.

Dear Bro. Searcy:

I have received a few copies of THE BAPTIST and have enjoyed them very much. They are bright and newswy.

There are many Mississippians in Texas that you should have a good lot of readers over here among those who are able to take two papers. It seems best to give the State paper preference. I always did this when in Mississippi, and I am sure the brethren there will do the wise thing if they help you make THE BAPTIST a great paper. It is already the best paper for Mississippi Baptists.

The Lord is greatly blessing our work in this State. Our mission work was never doing better. It has been enlarged since our great convention in Waco. Our educational commission is planning for a vigorous campaign to raise \$200,000.00, for our colored schools. We have eight schools owned by the denomination but they are not yet all co-ordinated. Our great Commoner here and general, J. B. Gambrell, has his hands on these our chief agencies for the furtherance of the gospel.

There is too much of Texas to write of all its Baptist affairs in one letter, and I will now only write further of this Collin county.

We have fifty-five churches in the county, and about as many preachers, but many of the churches have preaching only once a month, and a number of the preachers are not pastors anywhere. There is not a community in the county where we might not have regular preaching, and only a few where we do not have it. As we have no need of a county missionary, we as an association are helping the weak churches build houses of worship. Four new churches and one parsonage have been built during the year at a cost of about \$20,000, most of which was given by the building churches. Three of the pastors are from Mississippi, viz: David E. Gambrell of Allen, W. A. McComb of Plano, and the pastor at McKinney. Brother Gambrell is preaching to several churches, and is doing a fine work. McComb and his noble people are happy in their lovely new church house, and are untiring in their efforts to honor the Master. They easily out rank the other churches of the town in many respects.

The church at McKinney has suffered serious losses this year in

the moving away of some excellent members, but the Lord has not withheld his blessings. New members have been received from time to time, \$390.00 have been contributed to missions, a handsome house has been built for the pastor at a cost of \$2,500, and the church has given one hundred iron bedsteads with steel springs and two hundred chairs, valued at \$600.00, to Buckner Orphan Home.

The church was assisted much by others in making the gift to the orphans. The church does much for the local poor, and continues the good custom of paying the pastor by check monthly in advance.

The pastors of the county are most heartily united in supporting the organized work of the convention. They are organized into a conference and meet in McKinney the first Monday in each month, when papers on practical questions are presented and discussed. They propose to canvass the churches of the association in behalf of the School Commission. Deacon J. P. Chrouch of McKinney, heads the list of county contributors with a subscription of \$2,500.

E. E. KING.

McKinney, Texas.

A Decade of Mission Work.

I can hardly realize that ten years have elapsed since I came to Mexico. My field was designated by the Corresponding Secretary of our Board before I left the United States. I spent the first four years at Matehuala, baptized fourteen persons. But the town was fanatical, my members were boycotted, and the work did not seem to prosper. Receiving from six liberal Catholic gentlemen a written invitation to establish meetings in their towns—Doctor Arroyo—I left the railroad and the larger city, with its many advantages and accommodations; good vegetable and fruit market supply stores, family physicians, etc., and moved back across three mountains into the interior to Doctor Arroyo. We found there not a man, woman or child that spoke English, but the people, though ignorant and poor, were liberal and we soon collected a respectable congregation. After laboring there six years, we have a splendid chapel in the heart of the city, an organized church with 28 members, a live Sunday school and a day school with more than 20 pupils, all of whom attend Sunday school. Mrs. Chastain's woman's sewing

circle and Bible class ranged from 20 to 30, and our Young People's meeting came together weekly and is making good progress in Bible study. But one of the most gratifying results of our work is seen in the complete revolution in the sentiment and feeling of the people toward Americans and the gospel. In our recent chapel meetings I had the pleasure of seeing the Captain of the Federal troops located here, the jailor, chief of police, mayor, chief judge, principal of the public schools of the city, and the leading physician and merchant. By the blessing of the Lord, we have lived down prejudice and have succeeded in gaining the respect and sympathy of all classes and professions. Three persons have recently been baptized. I leave in charge of the work here Reinaldo Martinez, whom I baptized four years ago. He was reared in Doctor Arroyo, and is a young man of fine moral character and of good family. At different times he has served as city treasurer, clerk of the court, judge and inspector of the public schools.

Besides what has been in the town of Doctor Arroyo, we have organized an extensive ranch work covering a territory of nearly 150 miles square, which territory is hardly touched by any other evangelical denomination. There are many open doors to the missionary in the numerous ranches and villages, whose people are mainly agriculturists and though poor and ignorant, they are much more docile than those in mining districts and in large cities. We have sown down this territory with religious literature, which we trust has fallen on good ground and will produce abundant fruit in the Lord's own good time.

After all, this work is slow and tedious. Paul may plant and Apollos water, but God must give the increase. Oh, for more patience, prayerfulness and zeal to labor on, leaving the results with God!

For three years my missionary brethren have spoken of removing me to a larger city on the railroad. By common consent of our Mission and the Board, I have moved some 300 miles south-west to Morelia, where there is no other American missionary of any denomination. This is the capital city of Michoacan, one of the best watered states in the republic. Flowers, fruits, fish and fowls abound; the climate is delightful. At this writing, ripe oranges and limes are hanging on the trees in

my yard. Morelia has about 30,000 inhabitants, and is surrounded by a large, destitute, fanatical, yet, as I think, hopeful missionary field. The Lord grant that "a great door and effectual" may be opened unto us, with the conquest of many, many souls for the kingdom of Christ. Amen!

J. G. CHASTAIN.

Morelia, Mexico, Dec. 10, 1898.

Sermons to Preach to Yourself.

There are many passages in the Bible emphasizing the truth that we shall receive of God as we have given to those about us.

"With the merciful thou shalt show thyself merciful."
"Forgive us our debts as we forgive our debtors."

"He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

"Whatsoever a man soweth that shall he also reap."

"With what measure ye mete it shall be measured to you again."

There are many other passages repeating this thought in various forms. It is a truth that is illustrated in nature, too. The seeds of the burdock do not spring up into sweet peas the next spring. We do not expect to be cultured scholars if we never spent an hour in study. We do not try to paint a picture for the salon if we never studied art. Yet, when we come to the kingdom of God we expect to reap beautiful grains where we have sowed only foul and blighting weeds. If a life has been spent in the service of the devil, do not think that death will, in some mysterious way, change the soul and make it fit for the pure presence of God. Death does not change the inclinations of the soul. It only frees it from the infirmities of the flesh. If we have loved good we will continue to love it; but if all our sowing has been evil, we will still incline to evil things.

Then let us sow good seed and devise liberal things, and have done with judging by our narrow bigoted standards. God's platform is broad enough to take in the whole world. God's gardens are large enough to yield a hundred-fold harvest to all the good seed ever sown, and God's harvests go on bearing fruit from the moment of sowing through all eternity. Let us make haste, then, to sow liberally, to abound in deeds of mercy and forgiveness, that we may meet the Father in all confidence that our store is good.—Ex.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.

N. B. The exposition of the Sunday school lessons is offered at the suggestion of Dr. Searcy who thinks there is a demand for such work in our paper. It is offered to teachers and others not so fortunate as to be otherwise supplied with lesson helps, with the hope of stimulating an interest in the study of the lessons. We shall endeavor to make the treatment brief, thus leaving room for occasional articles on the practical side of Sunday-school work. We will be glad to receive such articles from those interested in Sunday-school work.

January 1st, 1899. Christ the True Light.—Jo. 1:1-14.

Motto Text: "In Him was life; and the life was the light of men." Jo. 1:4.

For the first six months of the year we will take up the "Gospel of Spiritual Insight," written by the beloved disciple, who above all others was fitted to write such a gospel. In the prologue which is taken up in our first lesson he sounds the key-note to the whole gospel. He takes us far deeper into the true nature and work of Christ than any of the other evangelists, and to see with John's eyes we must like him, get very near and feel the heartthrob of the divine man. In these opening verses Jesus Christ, the word is set forth as the light of the world.

ORIGINAL EXISTENCE OF THE LIGHT. The first two verses very forcibly and tersely declare the eternal existence of the Word. Matthew and Luke begin with the earthly descent of Jesus, while Mark begins with his public ministry, but John reaches back into eternity past and reveals to us that Jesus is the Son of God. In tracing the relation between cause and effect man finds himself at the beginning of things where it is either "God or nothing." But out of nothing nothing comes, so we must say with the first verse of Genesis "In the beginning God." In this same beginning of things "was the Word." So that there never was a time when the Word was without God or God was without the Word. Compare 1 Jo. 1:1; Jo. 17:5; their existence is identical and yet distinct. The divinity of the Word could not be more positively and expressly declared than in the declaration that the Word was God, and yet a distinction in person is

as explicitly declared by the expression "was with God," where more than co-existence is meant. It indicates a felt and personal communion.

THE OFFICE OF THE LIGHT. Verse three sets forth the fact that it was through the Word that the Creative power of the Godhead was revealed. This agrees with Col. 1:15-17; also Gen. Chap. 1, where repeatedly God is represented as creating by speaking, which was nothing less than the manifestation of his creative power by the Word in personal form, existing with him before all time. His office as the revealer of divinity is further set forth by the assertion, that, in him was life; and the life was the light of men, i. e., his power to reveal was due to the life inherent in him. The word here used for life is not the one used to denote mere physical life but that eternal life in God, consisting of the perfection of spiritual powers and attributes. How this life brings light may not appear at first sight but it is in keeping with the profound conception of the writer throughout the gospel. Light is used as a synonym for knowledge and all knowledge presupposes life. So the knowledge of God comes from the manifestation of the life that is one with God and thus when men come to know God truly they are said to have eternal life. The highest life represented in the writings of John is a knowledge of God. See 1, Jno. 5:20. So that light of the world is the Life of the world. This light came to all men penetrating the gloom of earth's darkness, sending its life-giving rays to whomsoever would receive them, but a world lying in darkness did not welcome such light. The darkness however was unable to obscure or overcome the light.

WITNESS OF THE LIGHT. In due time when the Light was about to be manifested in a special way a man was raised up to bear witness to the Light. This was John the Baptist, sent from God to give testimony that the world might believe, and thus come to the true Light.

TREATMENT OF THE LIGHT. This Light was for every man coming into the world, but as is immediately shown, not every man availed himself of it. Pathetically, it is recorded that he came into his own world and his rational creatures received him not. Some, however, did receive him and he gave to these the right to become children of God; i. e., the Word, through

the regenerating grace of the Holy Spirit, bestowed on all who received him the moral ability to become sons of God. This reception is further explained as believing in him. That it is all of God, leaving no room for human pride, is shown in the following verse where it is declared by a threefold negation, that this is due to no natural means, but through divine power.

INCARNATION OF THE LIGHT. The life-giving and life-revealing Word must have a medium for a clearer revelation than was possible in his original state of existence. If God's ideal for his creation was to be realized the incarnation was a necessity from both the human and divine standpoints. Observe that the expression the "Word was made flesh" is literally "the Word became flesh," i. e., it was not converted into flesh, but, as expressed by the writer of Hebrews, he partook of the nature of flesh and blood, not surrendering any part of his essential divinity. As Meyer expresses it, "In him was the absolute synthesis of the divine and human." The expression "dwelt among us" literally "tabernacled among us" has reference not so much to his brief earthly sojourn as to the revelation of himself promised by God to his people as he said he would dwell among them, a promise only partially realized in the symbol of the divine presence in the Holy of Holies in the tabernacle of Moses. Let us not get the mistaken idea that in becoming glorified the Word surrendered his humanity. Here, as he tabernacled among men, full of grace and truth, the disciples beheld his glory, but every eye shall behold his glorified humanity as he now exists in his enthroned and exalted state. Here his glory was such as that of the only begotten from the Father; there his glory will be the glory of him who is over all, God blessed forever.

Ministerial Education.

Receipts from August 1st to December 15th, 1898:

Eastabutchie church	\$ 15 15
Zion Association	10 00
Tippah Association, special	10 85
Copiah Association	11 11
Central Association	14 75
Macedonia church	2 85
Hazlehurst church	55 00
McComb church, special	13 00
McComb church, R. D.	
Maum	4 25
O. V. Shurtleff	10 00
Hebron church	8 00

W. N. Nash..... 25 00
Mrs. M. E. Borders..... 10 00
One box provisions received from L. A. S. Canton church, valued at \$18.00.

Of this amount, \$15.00 has been spent in repairs on the buildings, \$24.00 in tuition fees, \$125.00 for provisions, coal, wood, books and other personal expenses of the fifteen young preachers now assisted by our Board. Only \$25.00 in money now on hand, and no provisions at all. This sum (\$25.00) will last us two weeks, no longer. Therefore, Friends, please for Christ's sake, send us some boxes of provisions, and some money for these fifteen young preachers now here and wanting help.

GEO. WHITEFIELD, Sec.

Clinton, Miss., December 15, '98.

Mandie's Plan.

KATHLEEN O'CONNOR.

"Let me help you sew carpet rags, mother," said six-year-old Mandie.

"Very well, dear. Get a needle and see if you can put this thread in it."

Mandie accomplished that difficult feat, and was then taught to tie a knot at the end of the thread. She picked out the longest and brightest rags, and began to sew, feeling sure that she would soon have a ball as large as mother's. She did get along wonderfully fast, but there was one thing that kept her back. She had to stop and tie new knots in the thread, and that took so long.

"I know what I'll do," said the little maid to herself, after thinking earnestly for a moment, "I'll tie all the knots at once."

Her mother had left the room, and there was no one to explain, so she carried out her plan, and tied her thread full of knots about two inches apart.

She began to sew again, but, to her great surprise, the first knot stopped her.

When her mother returned she found Mandie looking at her work, and just on the verge of crying with vexation.

"Mother, it stopped at the first knot, and it ought to stop at the last," she said.

"My dear, you will have to tie a knot every time," said her mother, as she took the long tangled thread away.

"Then I guess I'll never get my ball done," said Mandie, with a sigh, as she went to work again.

Baptist Directory.

STATE CONVENTION.

Rev. A. A. Somax, D. D., President, Batesville.
A. H. Longino, Vice-President, Greenville.
L. F. Rainwater, Vice-President, Sardis.
Rev. T. J. Bailey, Recording Secretary, Jackson.
Rev. L. S. Foster, Corresponding Secretary, Jackson.
Rev. A. J. Miller, Statistical Secretary, Yazoo City.
W. T. Ratliff, Treasurer, Raymond.

CONVENTION BOARD.

Rev. H. F. Sproles, D. D., President, Jackson.
Rev. T. J. Bailey, Recording Secretary, Jackson.
Rev. A. V. Rowe, D. D., Corresponding Secretary, Winona.
Rev. T. J. Bailey, Treasurer, Jackson.

Rev. J. K. Pace, Vice-President of Foreign Mission Board for Mississippi, Hazlehurst, Mississippi.

Rev. T. J. Bailey, Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.

TRUSTEES OF MISSISSIPPI COLLEGE.

W. T. Ratliff, Raymond, President.
Rev. J. L. Pettigrew, Clinton, Secretary.

PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the *Home and Farm* one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them *The Weekly Commercial Appeal* one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they choose.

No commission will be paid on subscribers of this class.

Success—Worth Knowing.

40 years success in the South, proves Hughes' Tonic a great remedy for Chills and Malarial Fever. Better than Quinine. Guaranteed, try it. At Druggists, 50c. and \$1.00 bottles.

A Live Association.

We have never met a more wide-awake and enthusiastic people than that at the Harmony Association, which convened with Walnut Grove church, Leake county. We reached the picturesque little village of Walnut Grove just as the dinner was being placed upon the table. We were quickly met by the good people of the town and conveyed to a most accommodating place, where our satisfaction was met.

At the tolling of the bell all were seated, and soon profoundly interested in a sermon preached by Rev. A. B. Hill. Immediately after the sermon business was taken up and correspondents were called for, and several presented themselves.

The report of the Harmony Baptist Institute, by the trustees, was read and a deficit of eighty-five (\$85.00) dollars was found.

A few earnest appeals and the debt was liquidated. Other reports were read and ably discussed and adopted.

On Saturday night Bro. Ford, of Harpersville, preached a very fine sermon.

Bro. Cochran filled the pulpit Sunday morning. At the appointed hour for service the house was packed, and was brought to order by the choir, which seemed to bring the music from a distant land. The result of his sermon was a collection of about thirty-three dollars for missions.

Bro. Morris, the moderator of the Association, preached in the Methodist church. Those who heard him said it was a treat, indeed.

Bro. Moore, the pastor of Walnut Grove church, was not idle in the meeting but was doing all in his power to make them all pleasant and happy.

We were highly entertained in the afternoon by the service from the Indians. We never heard anything to surpass that service. The experience of the Indians proved beyond a doubt that people are saved only by the gospel.

The writer of this piece was appointed to preach in the afternoon in the Baptist church.

Bro. Cochran preached again at night, to the edification of all present. The next morning we were awakened by the rain gently falling upon the housetops. Though at the tolling of the bell most of them came immediately.

Business was at once taken up,

and the report on Ministerial Education considered.

The writer was sent to represent Ministerial Education for Bro. Whitfield. We did the best we could. Some made promises to help. We again appeal in his name for ministerial aid.

God bless THE BAPTIST that it may be read in every Baptist home in the State.

W. R. COOPER.

Words of Encouragement

GRADY, MISS., Dec. 6, 1898.

Dear Bro. Searcy:

Just let me step from obscurity long enough to thank you for the noble paper you are giving us. I think it good and wholesome food for mind and soul. I never want to miss a copy of it. Whatever I may be able to do for THE BAPTIST in these parts shall not be left undone.

Indulge me far enough to ask one question. In the second copy of your paper, under the caption, "A Call to Duty," one paragraph reads as follows, "Our Brother in Black still demands the prayerful attention of the Baptists in the South."

This race of people is here, and here to stay. To say that they are badly neglected does not half express it. In this part of the State the colored people constitute about one half the population, and receive little or no attention at all. I believe they have souls to save that are precious in the sight of our Heavenly Father, and being among us, "their blood will be required at our hands."

Why send missionaries to Africa at great cost, and neglect those among us?

No one in the South perhaps, has more sympathy for the "Brother in Black" than the undersigned, and my question is: What is our duty towards him?

I would like to hear from you, Brother Editor, also from the Baptist ministry of this State on this subject. Sincerely yours,

A. T. CAMP

The Poor Stone-Breaker.

A minister once stopped by the roadside, where a man was breaking stones. "Ah, my friend," said the minister, "you get through your work more quickly than I do with mine; for you must know, I'm in the same line of business that you are." The man looked up and said, "I see what you mean sir. You are trying and trying to

break stony hearts, and I am breaking these stones one after another. I think the reason you don't succeed is because you don't go to work as I do." "How's that?" asked the minister. "Why," said the man, "you see sir, I go down on my knees to break these stones." Yes, the poor stone-breaker was right: the only way to break hard hearts is to go down on your knees, and intercede with God for them.

Married

Wedding bells have been ringing again in our town and two hearts that beat as one, Mr. Geo. Sciple and Miss Lillie Van Devender joined hands for life December 7th, 1898. The writer officiating. The bride is the daughter of Mr. A. M. Van Devender, and is one of our sweetest young ladies. The groom is a model young man and has a host of friends here. The church was beautifully decorated, just above the bridal altar hung a handsome bell and from this to each arch over the aisle ran a lovely line of flowers. The back ground was a beautiful mass of evergreens and flowers. It was indeed a lovely scene. Miss Annie Laurie Long was organist. At 2 o'clock the soft strains of the wedding march was sweetly rendered as the bridal party entered and proceeded slowly up the aisle. The ushers were, Messrs. Jim Boswell, Clem Kirk, Cecil Jackson and Will Cooledge. Immediately after the ceremony the bride and bridegroom left on the 3:30 train for Atlanta, Ga., where they will spend a few days with relatives. Mr. and Mrs. Sciple will make their home at this place.

J. W. S.

Shuqualak, Miss. Dec. 9th, 1898.

Haydn dedicated one of his most important instrumental compositions to his mother.

\$100 Reward, \$100.

"The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case, that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co., Sold by Druggists, 75c. Toledo, O.

Temperance.

"The manufacture, traffic and use of intoxicating liquors as a beverage—is it sinful? Should it be prohibited by law?" Our subject contains two questions—1. Is the manufacture, traffic and use of intoxicating liquors, as a beverage, sinful? We unhesitatingly answer this question affirmatively. The poor victim of intemperance, whose health is destroyed, whose property is squandered, and who is a terror to his family and the neighborhood in which he lives, is certainly recognized, and rightly, too, as a great sinner. Taking him as a specimen of the effects of intoxicating liquors as a beverage, we readily conclude that the use of this beverage is sinful. Indeed, it would be difficult to find a man in his sober senses who would dispute this proposition.

But vile as the practice is, does the wrong originate with "drunkards?" Evidently not. Sometimes comparative sober men deal in intoxicating liquors, and vend them for other than medical purposes. Some of these men are church members, and would consider it a great shame to be found intoxicated themselves, yet at the same time they are actively instrumental in intoxicating others. Their plea for so doing is that there is a profit on the sale of intoxicating liquors, and if they did not sell them others would—the evil to the country would be as great, and they would make a deal less money. But this is the excuse for a great many evils. The man who swindles his customer says, "If I don't do it some one else will." The professional gambler, who decoys the unsuspecting young man into his hell and there strips him of all he has, says, "If I don't do it some one else will." The robber, who knocks his victim down upon the street at night and takes his money, simply says, "If I had not done it, others would." Hence it is easy to see that the man who sells intoxicating liquors is an active party to all the crime that results from their use, and as their use is sinful, their sale is also sinful.

But the merchant will tell us that his business will be ruined by the loss of his customers if he does not keep and sell intoxicating liquors. We say then to that merchant, let the business go. If your business is sinful, better give it up. Wrong will bring ruin in the end. Now if it be conceded that the

use and sale of intoxicating liquors as a beverage is sinful, in what light must we look upon the man who manufactures these engines of evil? But the manufacturer is ready to say, "If I do not manufacture intoxicating liquors for a beverage, others will, and besides, the business furnishes employment for many laborers and sale for much grain and grapes that otherwise would not be needed in the market." The first reason given, is the one exploded in the case of the dealer. We have no right to do wrong because others would do so. The other reason assigned seems to have some force in it. It is well to furnish employment to honest laborers and remunerative prices for the largest amount of staple product. But if some corporation should engage in the manufacture of poison by the wholesale, which would require thousands of laborers and millions of dollars' worth of the material products of the country in its manufacture, and that this poison should send tens of thousands annually to premature graves, a like number to lunatic asylums, spread disease and want through a thousand homes, corrupt the judgment of our courts and distract the councils of our legislators, and bring wailing from one end of the land to the other, would anybody say such a business should be carried on, though it paid labor handsomely? If not, then the manufacture of intoxicating liquors for a beverage should be regarded as a monstrous evil, and be speedily abandoned by every philanthropist, not to say every Christian.

This brings us to the consideration of the second question, "Should the manufacture, sale and use of intoxicating liquors for a beverage be prohibited by law?" Here again we insist on an affirmative answer. If the manufacture, sale and use of intoxicating liquors for a beverage is sinful and wrong for individuals and corporations, it is wrong for governments and nations. For these are but individuals and corporations, taken in the aggregate. We submit the following extract from the *Christian Statesman*:

New York daily sends one hundred and twenty-five to the workhouse. Of these 38 per cent. or 47 per day, are women; of these, seven-eighths, or 41, are brought there by drunkenness of their own or their husbands. Fifteen thousand women—mothers, wives, daughters, sisters, brought to the workhouse every year through whisky! What

are mortal men and women thinking of, when this is possible? Yet on the same page of the morning paper you find that the little city of Peoria, Illinois, paid the government one million of dollars for the privilege of manufacturing the accursed and accursing stuff. Can a government become immortal and continue thus receiving pay for the "privilege" of sending its mothers, and those who should be, to the workhouse?

At least a half million women go to their graves every year, in this country alone, killed by whisky, which the government not only does not punish and imprison like other monsters and murderers, but of whose crimes and cruelties it has actually pocketed one-half the booty—set a price upon the heads of these innocents, and then farmed out the job of slaughtering as cities pay a bounty on dead dogs in August. Then add the millions of men annually reduced by whisky and beer to all degrees of misery and crime, from poverty to assassination!

Men often rush upon the Spanish inquisition as the superlative of human infamy! But Rome in her most revolting days never had her instrument of torture tearing out bleeding human hearts publicly, in every village on a continent, on every street corner in a city, and little inquisitions for family use, fitting into a niche in the cellar. If this is a government by the people, this people is the most gigantic and corrupt suicide in history. A reformed public sentiment is the first step toward a reformed government that will see in whisky-making a crime at least as gross as the making of obscene books—is the second step towards permanent temperance, in those who fall when left alone in their weakness. We expect to see these reforms accomplished. We do not believe this government can always exist half drunk and half sober.

It would be a great wrong for the government to sell license for her subjects to commit the greatest crime though the public coffers should be filled to overflowing with the revenue arising therefrom. But she is so acting in selling license to make, sell and use intoxicating liquors as a beverage.

But finally, the government in selling license for the purpose herein set forth, is but penny-wise and pound-foolish. Statistics would show that perhaps nine-tenths of our criminal cases originated in ardent spirits, and the State pays the cost.

The Institute.

Dear Bro. Searcy:

I was glad to see the announcement in the paper from Dr. Venerable with reference to the Institute which is to be held in the first church of Meridian, beginning latter part of January next.

I hope it will not be thought out of place for me to say, I hope our preachers who have not heretofore attended such a school will if possible make it a point to attend. I do not mean to say that others who have been so fortunate as to be able to attend heretofore will not be there, no; for the spirit, the delight, the satisfaction, the unanimous vote of the brethren, about forty in number, at the close of the Institute last winter, clearly indicates that they will be on hand.

The advantage of such a school are many. 1. Meeting and getting acquainted with brethren from different parts of the country. Thrown together for ten days.

2. Being taught how to study the scriptures. O how much we do need to know how to study. What a relief to the struggling, toiling preacher of the gospel of Jesus Christ.

3. What we shall actually learn in the Institute, truths we never saw before will fasten themselves on our hearts and minds, and we will return to our homes with new inspiration fired with zeal in the glorious work of preaching the gospel of the grace of God.

4. The Book we are to study: Pone to the Roman, the hard Book, said to be, the book that tells about salvation by grace, about predestination and election. Think of studying this book for ten days, six or eight hours a day, with Dr. Venerable to help us, who takes such a delight in making plain and bringing out the very idea in the divine writers mind. It is conceded I think that there is no one among us better prepared for such all important work than our dear Bro. Venerable.

The Lord bless abundantly the editors of our paper. You can depend on me Bro. Searcy to do what I can for the paper. I have been a reader of the *Record* for years and shall not only pay for and read the *THE BAPTIST*, but as soon as I arrive on my new field of labor, the Gloucester Baptist church, I shall do all I can to have the paper in every home in my church. Please notify me as soon as my subscription is up and I will forward you the money. W. S. CULPEPPER.

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T. J. BAILEY, BUSINESS MANAGER.

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It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENT.

The Baptist is designed to take the place of both the Record and Layman. Sample copies are mailed to the subscribers of both the old papers. We trust that every one who receives a copy will examine it carefully and become a regular subscriber. The paper will not be continued permanently to any who do not order it, except those who have paid ahead to one, or both, of the old papers. Those who paid in advance to either of the other papers will receive the new paper for the time paid. Those indebted to the Record or Layman, or both, may remit to this office. Any who pay the cash for the paper between now and Jan. 1, 1899, will receive it from the time of such payment until Jan. 1, 1900, for \$2.00.

We hope to receive subscriptions and money rapidly, as we are anxious for all the Baptists in the State to take The Baptist from the start.

We will take pleasure in correcting any mistakes in names, dates or anything else.

T. J. BAILEY, Bus. Mgr.

EDITORIAL.

Denominational Schools.

State schools have their place and their work. They have been, and still are destined to be a great blessing in the cause of public education. But it is impossible for them to take the place, or supply the demand for denominational schools. The laws regulating the distribution of public school funds wisely prohibit their use in denominational schools. If this were not so there would be no end to the friction in the distribution of such funds. And with Baptists there is a fundamental principle which will not allow them to use State aid in any way.

While in some places the teachers of public schools are deeply pious men and women, and the religious atmosphere is as healthy as is to be found in most of our denominational schools, yet this is the exception, and not the rule. In some State schools the Bible is not allowed to be read at all. The excuse for this is, that Jews, Protestants, and Catholics, do not all have the same sacred Book, at least, not the same version.

If this state of case should generally prevail, then State schools would be well nigh Godless schools.

So our denominational schools are the only schools where we can legitimately teach religion, in its purity, and in its fullness. There is no place where boys and girls are more impressed by pious teachers, than during their school course. This is the formative period in the student's life, and certainly piety is paramount. But we want denominational schools, to teach and impress our denominational views upon our children. The educated will govern the country, both in church and in State. If we have denominational views at all, we ought to hold them firmly. A man without convictions is useless.

The man who says, "I am a Baptist, but I had just as soon belong to any other church," is not fit to be a Baptist, and is certainly not respected by other denominations.

If we are to have a strong denominationalism, which all true Baptists want, we must have our boys and girls educated in Baptist schools, where our principles are impressed upon young minds and

true hearts. In this way, they grow up to know, and to love our principles. This does not mean that they will be narrow, and bigoted, but the very opposite. Such intelligent Baptists can discriminate, can give credit for that which is true, and reject that which is false.

Other denominations have their schools for this purpose, and they are to be commended for it. Let us rally to our denominational schools.

Worship in the Sanctuary.

In God's boundless grace he has left the door of mercy ajar, and we are invited to "come boldly unto a throne of grace, that we may obtain mercy, and find grace, to help in time of need."

We avail ourselves of this privilege in daily secret prayer. This same "throne of grace" is open to worshippers at the altar of family prayer. But these places of private and family worship, although inestimable comforts and benefit, cannot satisfy the longings of our hearts for the "worship of the sanctuary."

During our enforced absence from public worship for nearly two months, on account of quarantine restrictions, we felt to appreciate public worship more than ever before. We felt to say with David, "O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is, to see thy power and thy glory, so as I have seen thee in the sanctuary." And again, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?"

Still again, "how amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord." And then the joy when the way was open, and the Psalmist could say, "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

Brethren, you that have free access to the blessed sanctuary of God all the time, can not appreciate the Scriptures as some of us can. Now if it is so hard for some of us to be robbed of the worship of the sanctuary a few months, what must it be with the brethren and sisters in the destitute regions of our State, who have been without church privileges, not only a few

months, but even years. Let us rally to the help of Bro. Rowe and the State Board, and make it possible for many, who have heretofore been deprived of the privilege of public worship, to say, "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

May the Lord help the Baptists of Mississippi to appreciate the worship of the sanctuary.

Some one sends an obituary of Mrs. J. A. Pinnix, of Duckhill, and simply signs the initial "O." We do not know who "O" is, and cannot print the obituary till we do.

About a week ago a friend asked me if I was going to take the new paper. I told him I did not see how I could, as I would be pressed to get the boys through College. I had not seen a copy of the paper then. A few days after, I got hold of the second issue. I read it, and was delighted. I decided I would take it, and economize some other way.

Mrs. W. A. Taylor. Sister Taylor sent her \$2.00, with ever so many kind words, which we greatly appreciate.

Rev. J. P. Weaver, of Clarksville, Tenn., is a strong preacher and a good pastor, and some of our vacant churches might lay hold on him.

Rev. B. L. Wesson was unanimously called as pastor of Corinth church at a conference held on the 13th inst. We highly appreciate both pastor and church, and say well done. They mutually excel each other.

"Rev. William Green departed this life at his home in Roodhouse at 4 o'clock p. m., November 27th, 1898, at the ripe old age of seventy years, seven months and nine days."—E.E.

The \$1.00 and \$1.50 paper business has crippled the Baptist interest in this part of the country, but I hope we can soon overcome this difficulty. May the Lord guide and bless you in this work.

Fraternally yours,
T. E. H. ROBINSON.

Rev. J. L. Low has accepted the pastorate at Utica and Edwards. He has moved from Clinton to the former place. We are glad he has decided to stay in Mississippi.

We had the members of the State Board as visitors last week. Come again brethren.

If I can step one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

—Emily Dickinson.

Self-Denial.

One morning, as Harry and his parents were sitting at the breakfast table, Harry seemed for a while engaged in a brown study. Presently he exclaimed:

"Father, I have made up my mind not to eat any more salt mackerel."

"Ah! What has brought you to that conclusion?" asked his father, with a look of earnest inquiry.

"Because," continued Harry, "Sunday-School teacher said that we ought to give up something so that we might have money to put in the missionary box."

"Well, but what has induced my boy to choose salt mackerel as the thing he will give up?" asked his father.

"Why," answered Harry, "because mackerel don't come very often; and I don't like them very much, anyhow."

Now, do my young readers think there is any self-denial in that? I will tell you what self-denial is:

Little Jennie, who dearly loves oranges, received one just ever so rich in its beautiful golden color, and plump with its delicious juice. Instead of eating it, she ran around the corner and gave it to little Emma, who was sick, and whose mother was too poor to buy for her such luxuries. That was self-denial.

When you give away something that you really want, that by doing so you may make another happy; or when you give up something that you are really fond of, that you may have money for missionary or other good purposes—that is self-denial.—Unknown.

BYHALIA, Dec. 14, 1898.

J. B. Searcy:

DEAR BROTHER—You will please say in THE BAPTIST that I have resigned my work at Byhalia and Olive Branch and am now in position to consider another field.

I do this for two reasons: That pastors may know this field is open, and that churches may know I am open to a call.

May the Lord bless our paper and all who are in anywise connected with it.

Your brother,
J. A. LEE.

Lela May Johnston.

"Twins on a cold, December day,
When 'all around was bleak, and chill,
The household pet, our Lela May,
Was snatched from us, the grave to fill.
We'll see no more her sparkling eyes,
And hear her childish little talk;
For she is now above the skies,
And with the Lord has learned to walk.
She cannot come again to us,
For she has crossed death's rolling river;
But if in Jesus we shall trust
We'll go, and be, with her forever.
"The Lord both gave, and took away."
From him, this precious jewel came.
In meekness we can humbly say
Now, "blessed be his holy name."

Lela May Johnston, aged three years, one month, and sixteen days—youngest child of Brother and Sister W. C. Johnston, of this city, died on the morning of the 13th inst. We extend our earnest sympathy to the bereaved father and mother.

We spent last Wednesday in the Crescent city. While there we were the guest of Bro. A. K. Seago and his interesting family. Bro. S. and his sons are doing an immense Brokerage and Commission business. We ask our readers to see their ad in another column. New Orleans is one of the greatest mission fields in all the South. Think of a population of 300,000, and only four white Baptist churches, and two of these without pastors at present.

We ought to pray, and pay much to help the Home Mission Board to supply such vast destitution.

A new Baptist church has been organized at Carrollton, in the upper part of New Orleans. The church was started with thirty constituent members, half, or more, of whom are men, and some of them very efficient church workers. Some thirty others are expected to join soon.

They have no pastor, but want to obtain one soon. We sincerely hope the right man will go, and, under God, build up a great church for the Lord.

LEARNED, MISS., Dec. 15, 1898.

Dear Baptist:

Please announce that a fifth Sunday meeting of Central Association will be held with the Raymond church, beginning on Friday, at 10 A. M., before fifth Sunday in January, 1899, and that all the churches of the Association are requested to send representatives. A committee on programme has been appointed who will perhaps soon publish the programme.

P. A. HAMAN.

Board Meeting.

The State Mission Board met in their rooms in the First Baptist church in this city, December 13th, 1898. There were fourteen members present and only one absent.

Dr. H. F. Sproles was re-elected President, Rev. T. J. Bailey, Secretary and Treasurer; Dr. J. K. Pace and J. T. Buck, Vice-Presidents, and Dr. A. V. Rowe, Corresponding Secretary.

Secretary Rowe gave a statement of the past year's work, which compared with the former years, and all the circumstances considered was very favorable.

Bro. W. T. Lowrey, president of Mississippi College made a statement before the Convention Board to the effect that the reverses which have lately come upon the college through the fever and quarantines there would be an unavoidable deficit in the salaries of the professors amounting to \$2,500. He spoke hopefully of the outlook of the college and expressed the belief that the brethren in the State would come to the relief of the faculty in meeting this deficit by liberal contributions. The faculty will give liberally to this end.

The Convention Board through their Secretary, A. V. Rowe, will co-operate most heartily with the Board of Trustees and President Lowrey in the measures they may adopt for securing the contributions necessary to the relief of the faculty and maintaining the high order of our college work.

A pleasing statement was made before the Board by one of its honored members, Brother Vanlandingham, that the Siloam church near West Point had received aid through this Board to the amount of \$25.00. The church has repaired their house of worship and neatly repainted it. This church does not ask further aid from the Board, and through their pastor expresses their grateful appreciation for the assistance rendered.

The West Jackson interests with reference to the location of a Baptist mission in that locality, was considered, with a decided unanimity on the part of the Board that such a mission be established as early as practicable. A liberal appropriation was made for this interest.

The work among the colored people for the ensuing year was referred to the Executive Committee of this Board.

The Sunday-School work was

also referred to the Executive Committee.

Many other questions were considered. The Board meeting was well attended. Appropriations were made to churches and mission stations, amounting in the aggregate to about \$8,000. The outlook for the future is hopeful.

"Every soldier's grave made during the unfortunate civil war is a tribute to American valor. And while, when those graves were made, we differed widely about the future of the government, those differences were long ago settled by

THE ARBITRAMENT OF ARMS, and the time has now come in the evolution of sentiment and feeling under the providence of God, when in the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers."

The above expression from President McKinley in his recent address at Atlanta, strikes a sympathetic chord in the hearts of all Southern patriots. We must be one, and undivided.

"The civil rights and political status of the native inhabitants of the territory hereby ceded to the United States shall be determined by congress. The inhabitants of the territory over which Spain relinquishes or cedes her sovereignty shall be secured in the free exercise of their religion."

The above is the text of the Peace Treaty recently adopted, and guarantees religious liberty to all, in the new territory ceded to us by Spain.

We see from the Winona Times that Hon. Walter Trotter, who is one of the Board of Directors of THE BAPTIST, is a candidate for Attorney-General of Mississippi. No more worthy man could be mentioned. We make this note without his knowledge or consent.

In Prussia 418 school children under fifteen years of age have committed suicide within the space of ten years. Three hundred and thirty-seven of them were boys and seventy-six girls.

Madrid, Dec. 14.—There is great irritation here at the continued refusal of the Filipinos to release the Spanish prisoners, who are said to exceed 10,000 in number. The insurgents are now demanding that Spain pay, as a ransom for these prisoners, the \$20,000,000 which she is to receive according to the terms of the peace treaty from the United States as compensation for money expended in the betterment of the Philippine islands.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

Rest.

So tired tonight, longing for rest,
With weary hands across my breast,
I lift my soul in silent prayer,
Asking His guidance and His care.

Amid the world's increasing toil,
Longing for rest from life's turmoil,
The heavy heart, the anxious brain,
Grow weary through long hours of pain.

Men boast of worldly wisdom fair,
Signets of power proudly wear,
But in their deeds and vain behest,
The love of self is manifest.

Art weary of life's empty dress?
Lift up thine eyes, behold the cross!
Earth's brightest gems cannot compare,
To Christ who's centered there.

Through barren wastes earth's pilgrims led,
To waters still. The Master said:
"Ho ye that thirst come unto me,
Yea drink and with me ever be."

So tired tonight, weary oppressed,
I lean my head on His dear breast.
O soul! the worldly cares divest,
Within His arms find rest, sweet rest.

BOYSELLE WELLS ANDERSON.

Vicksburg, Dec. 12th, 1898.

The State Mission Board made the domicile of the Woman's Central Committee, Meridian, Mississippi, and Mrs. W. J. David, of that place is made the president. The other members of this committee are to be appointed by the pastors of Meridian Baptist Churches and Dr. A. V. Rowe.

We have a good list of contributors this week, and we take pleasure in paying their communications before our readers. We hope a great many more will write.

We urge special attention to the Christmas offerings.

"Christmas Gift."

The Christian world consecrates the first days of the year by united prayer, and we, as Christian women, rejoice to unite with them in special services of praise and prayer, taking God each day, some special mission field, in our own or other lands. While thus appealing to all Southern Baptist women for a Christmas gift for Christ, I would not pass appeal for all who own him Lord, and love his cause, to unite in this week of prayer for missions. He who ordained prayer, graciously waits to answer our petitions. If we love souls, we will love to pray for their salvation.

The Woman's Missionary Union has, as in former years, prepared a program of suggested topics for the week of prayer, January, 1st, to 7th, and a special program for the ingathering of the Christmas offering on Wednesday of that week. To every society or church asking for them, these programs, together with Christmas offering envelopes, will be gladly sent free.

Earnestly and affectionately I would urge each one who reads these words to join us in these offerings and petitions. Come with us in this, and we will surely do thee good. But better still, from getting good, you will give good, and your gifts and prayers will become a living force in the Kingdom of our Lord.

FANNIE E. S. HECK,
President W. M. Union.

Send request for programs and envelopes, stating number wished, to Mrs. A. J. Aven, Clinton, of your State Central Committee, or to Miss A. W. Armstrong, Cor. Sec'y, W. M. U., 304 N. Howard St., Baltimore, Md. X

Dear Sister:

With cordial greeting, I extend my heart and hand to our new paper and editress of Woman's Work. Its bright pages freighted "with glad tidings of great joy," has come to cheer and comfort our home-circle, as no other paper has ever done. How much we missed it, during the long quarantine siege! Our W. M. S., at Fannin, was reorganized in September. Since that time we have been meeting and working more systematically. We are a small band and for a long time thought we could not reorganize; we worked in an informal, irregular way, which was not satisfactory, losing the benefits of meeting together socially and spiritually, which to me, is one of the best features of the society work. I think our prayers, our sympathies, our encouraging words and the reading of good literature should accompany our "little mite." I wish some of the sisters would suggest some way to make money for society work. We frequently quilt quilts and sell quilts! We would like a change of work.

We realized a neat little sum not long since from a lecture, entitled "Tangled Threads," delivered by Rev. J. B. Lawrence. John is one of our home boys, whom we all feel proud of.

Now, a word to the sisters of Rankin county Association, before I close. Dear Sisters, I have re-

cently been appointed Vice-President of Woman's Work in this Association. I regret exceedingly that we could not hold our meeting during the last Association, but as you all know we were providentially hindered; it rained unceasingly for two days, thus we lost our last opportunity of meeting this conventional year. I have written to some of the sisters and sent literature sent me by Mrs. Aven to distribute. I hope you will read this literature. It contains all the information needed to organize a W. M. S.

We have only two societies in our Association. Rankin County Association is in its infancy. Now is the time for us to enlist and become pioneer workers for our Master. The Central Committee has asked the ladies of Rankin County Association for \$25, for Home and Foreign Missions. Will the ladies of this Association take it upon themselves to help raise this amount? Our society at Fannin has pledged \$5.00 of this amount. I believe Pelahatchie society will do as much, that will leave a very small amount to be raised by the other churches. Of course we will not forget the Orphanage, our "home pet." Xmas is coming. "A word to the wise is sufficient."

Dear Editress, please pardon me for writing such a long letter, the subject waxed warm and I couldn't desist. Truly your friend,
MISS CLARA BOYD,
Goshen Springs, Miss.

Tribute of Respect.

Whereas, in the inscrutable wisdom of God, it has pleased Him, who "doeth all things well," to call for our midst our loved Sister C. G. Callicott, and

Whereas, we deem it fitting to offer to her memory our tokens of love and esteem.

Resolved 1. That in her death our society has lost a useful, liberal and efficient member, one to whom we ever went for counsel, and whose advice was always sound and helpful.

2. That we, individually, have lost a friend, and as a body, tender to her aged companion, who has been so bereft, our warmest sympathy in his desolation.

3. That, though her name is no longer on our roll, it is enrolled on our hearts and will ever be enshrined in our memories.

4. That a copy of these resolutions be spread on the minutes of

this society, and that they be published in the county paper and THE BAPTIST.

Done in a meeting of the Woman's Mission Society September 5th, 1898.

MRS. A. G. ATKINS, Pres.
MRS. S. L. DARBY, Sec.

December 6th, 1898.

Dear Mrs. Searcy:

When THE BAPTIST comes to our home, I always turn to the Woman's Page. While delighted to read the whole paper I can't help from being partial to that page. I like to hear from the dear sisters and know what they are doing for the Master's cause. I must tell you something of the work of the Miss. Association.

We did not have a regular Woman's meeting as we expected on account of the severe cold weather and there not being but one comfortable house on the grounds, so we could have no place of privacy; so Brother Rowe, in his usual impressive way, explained the work and urged the importance of the societies reporting to their vice president, distributed some literature sent me by our dear secretary, Mrs. Aven, and when he had finished we were glad to hear that there were other good working societies in the bounds of our Association that had never reported.

After we were dismissed, while standing around the wide-spread table enjoying the sumptuous dinner prepared by loving hands, I made it convenient to talk with several of the sisters about the work, and before leaving I had an invitation to go out to New Providence church and help organize a society there. I wish that more of the sisters that haven't a society in their church would do as this one, we would soon have as good a report go out of our Association as any other in Mississippi.

Allow me to bid you welcome to this department, hoping the sisters will give you their prayers, sympathy and co-operation to help make it new and helpful.

Your sister in the work,
MRS. JNO. P. CULPEPPER,
Vice-Pres. of Miss. Association.
P. S.—To the societies of Mission Association, it is requested that we should make a special offering, during Christmas week for Foreign Missions. Let us do all we can.

MRS. JNO. C.

MABEN, MISS., Dec. 19, 1898.

Dear Sister Searcy:

Seeing we have you in our valuable paper, I thought I would give

you a brief sketch of our little Society. It was organized two years ago, and the funds collected have been used principally for our church. We had to build a church, and with so few members, and weak financially, we have had quite a struggle. But, thank God, we have a very comfortable church all paid for, and complete, except comfortable seats. The church cost about \$800 or \$1,000. The Aid Society came to the relief of the brethren, who had been taxed considerably to do the building, and bought pulpit, and three chairs at a cost of \$50, organ \$60, lights, \$20. We have about \$10 or \$15 on hand, and we will pay \$25 to purchase seats with. It will take \$150 to seat the church, but we are going to make a heroic effort to do that next year. After this expense is over with, we can do more for missions and other church purposes. However, the society has given some to these purposes, and our pastor never fails to take up mission collections. Our little church has certainly passed under the rod, during the years of struggle, and it seemed at times we were almost overthrown, but God, in his goodness, watched over and guided us, and trials passed away, like mist before the sun, and we, with renewed courage and determination rallied, and I believe the trouble has made us better Christians, and more energetic workers.

For, like gold tried in the fire, it becomes purer and better. Our society becomes very much discouraged sometimes, because the complete membership does not cooperate in the church work. And then, our Baptist people, or a goodly number, stick so tenaciously to the interpretations of Paul, that woman has no right to say or do any church work. This of course is demoralizing, and this hand of oppression must be removed before we can be very successful. Our Saviour, when he arose, spoke to the women and told them to go in to the city and tell his brethren of his ascension. Now if he had bid them keep silent, or have their husbands to go and tell the men, it would be different, but in my opinion, and the Bible for it, we have a right to witness and work for the development of His cause. Then again, if our brethren will have us keep silence, we must be excluded from the choir, and from giving in our experience, when joining the church. To do this would be like inviting a thirty way-worn traveler to your well of cold, pure, sparkling water, and then refusing him drink. We must press forward through these hindrances, surmounting all these trials, working and witnessing for Christ. We are not working for earthly applause or reward, but our Father, who knows our hearts, will deal out justly what we deserve.

Well, Sister Searcy, this letter has become so lengthy don't expect you will want to publish it. If not, alright, or you can publish as much of it as you see proper. Our society has quilted two quilts for our Orphanage, and taken up collection Thanks-giving for them, \$3.40

REBECCA MANCILL,
Second Treas. of Ladies' Aid Soc.
Maben, Mississippi.

Students' Fund.

LOUISVILLE, KY., Dec. 14, 1898.

Rev. J. B. Searcy, D. D., Jackson, Miss.

MY DEAR BROTHER—I have noticed with interest the establishment of the new paper with yourself and Brother Bailey in charge. I was sorry for your set-back on account of the yellow fever, but I hope things are now opening well before you. I trust the venture will be a complete success.

I venture to ask your aid, if you can consistently give it, in the matter of the Students' Fund. As you know, there was no collection at the last Mississippi Convention, and I therefore have no list of pledges to fall back upon. Yet I have a number of Mississippi men—five or six, and possibly some others may come—to take care of during this session. I would like to raise about \$400 for this purpose, and have written to a number of former contributors and friends in the State to help me out. If you could call attention to this in the columns of your paper, it might attract some attention and encourage the brethren to give. I am making an earnest effort to meet expenses this year, and I am sure the Mississippi brethren would wish to take care of their own and not have them charge upon other States. You understand that this is a personal letter. I leave it to your judgment to make such use of it as you may deem wise. With best wishes, I am

Fraternally yours,

E. C. DARGAN.

We are glad to place before our readers the above letter from Dr. Dargan. The resolution passed by our State Convention at Brookhaven unanimously, and which we

MOBILE & OHIO R. R.

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PEYTON JACOB,
EDITOR.

A Model Paper.

Dear Brethren Bailey and Searcy:

I have now received No. 4, Vol. 1 of THE BAPTIST, and am more and more pleased with each issue. I write to offer my congratulations and to assure you of my help in every way it can be of service to you. I hope to send you a good subscription list from Greenville soon. I suggest that the pastors present the claims of the paper to their people, the first Sunday in January, making it a "Baptist" day. May God bless and prosper the work in your hands.

We had the great pleasure of having Bro. A. J. Barton, Assistant Corresponding Secretary of our Foreign Mission Board, with us last Tuesday night. He gave us a most splendid address on missions, and greatly delighted our people. He was on his way to the Louisiana Convention at Monroe. Yours truly,

W. M. BURR.

Greenville, Miss.

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HOME READING.

A Song.

BY REV. L. E. HALL.

Some months ago Rev. G. W. Knight, of Waynesboro, Miss., told me that he wished to see a doxology of three stanzas written in such way as would give one stanza to each person in the Holy Trinity. In compliance with his request that I would, when convenient, attend to it, I have written the following verses and, with Christian affection and sincere regard, hereby dedicate them to him:

TUNE—AVON.

To Thee whose throne is far above
The starry heights of heav'n,
To Thee, O Father, God of love,
Be endless praises given.
Praise Him who died upon "the tree,"
"The Son" who suffer'd shame,
Praise Christ whose blood has made us free,
Forever His Name.
To God, the Spirit, blessed "guide,"
Our "Comforter" below,
We would to Thee our all confide
And boundless praise bestow.

Jenny Lind's Motive.

Thirty-seven years before her death Jenny Lind abandoned the operative stage. The motive of the great renunciation was purely spiritual. Every appearance had been a dramatic triumph and her pecuniary reward was large, yet she never regretted her decision. Her motive is made clear by the following narrative:

Once an English friend found her sitting on the steps of a bathing machine on the sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset that was shining over the waters.

They talked, and the talk drew near to the inevitable question. "O, Madame Goldschmidt, how was it that you ever came to abandon the stage at the very height of your success?"

"When every day," was the quiet answer, "made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the subject), what else could I do?"

The Complaining Milestone.

Once upon a time, a coach, which very often passed a certain milestone stopped and said, "Aren't you tired of standing there so

long?" The milestone retorted, "Aren't you tired of running about so much?" "But," said the coach, "you see nothing of life, while I run about and see all that's going on." "Well," said the other, "you couldn't move unless you were drawn. All your movements are owing to a power stronger than your own. Besides, I have heard that coaches get robbed sometimes, or overturned. I am quite content to be a milestone, usefully employed in pointing out to travelers their whereabouts, and how far they are from their journey's end."

The Stone Transformed.

A block of stone had a friend, called the chisel. The stone complained, "You use me very badly, my friend." "No," said the chisel, "I only do as I am bid." "Ah!" sighed the stone, "I do wish you would let me alone." The chisel began, by the aid of the hammer, to cut away at the stone, which again complained. "Why," said the chisel, "don't you know what's to become of you?" "I wish," said the stone, "I was like that beautiful statue over there in the corner; it is beautifully carved, and rests there quiet and peaceful, while I am being constantly ill-used." "True," said the chisel; "but you should know that it has passed through the same process that you are now undergoing. You cannot be at rest like that statue until you are properly prepared; and the kindest thing I can do for you is to be unkind, and cut and carve you about as much as possible. When the chisel had done its work, and the block of stone had thus become transformed into a beautiful statue, it was very grateful to its friend, the chisel, for all it had done.

BELLEFONTAINE, MISS.
Dec. 7th, 1898.

Dear Bro. Searcy:

THE BAPTIST is simply grand, an all around up-to-date paper. I read the *Record* and *Layman* both from start to finish, and I love them both. And so now you may put me down as a life-long subscriber for THE BAPTIST. Hope to send you some names and cash soon. God bless you, Bro Bailey and paper.

In love,
A. B. HICKS.

Mrs. Mary J. Walthall, relict of the late Senator Walthall, died Saturday night in Memphis, aged 58 years. Death was due to a general decline of health.

Obituaries.

Dr. A. B. Knox.

On November 18th, ultimo, this brother was called to his Heavenly home. Born December 12th, 1837, in South Carolina, but reared in Tippah county, Miss. He graduated with honor from Union University, Murfreesboro, Tenn., in the palmiest days of that excellent institution. Four years was then spent in the Confederate army, after which he graduated in Louisville Medical College, and for several years did a successful practice. From the practice of medicine Dr. K., entered the mercantile business—being a member of the successful firm of Knox & Fitzpatrick.

Dr. Knox was happily married in 1870 to Miss Nannie J. Parks, who was an inspiration to him in zeal, energy and activity during life, and his constant and devoted attendant in sickness and death.

Of the three children born to these parents only one survives the father, Ralph, who had just graduated from the University at Oxford and located in his home town in the practice of law, with flattering prospects. It was while this devoted son held the father in his arms that he breathed the last breath, sweetly and without pain. "Falling asleep in Jesus."

Dr. Knox, early in life, professed faith in Christ and became a Baptist. He was sound in the faith and zealous in good works. For years a faithful Sunday-school teacher, superintendent and deacon. He dearly loved children, and his genial disposition made him a great favorite with them.

May the God of all grace comfort and console the wife and son, and lead them in usefulness and to eternal life.

J. D. ANDERSON, Pastor.

From her home in Ita Bena, Nov. 22, 1898, the Lord in his infinite wisdom called the spirit of sister F. M. Long to its eternal abode. She died suddenly of heart trouble and her death was a shock to the town and community. We can't explain the providence of God, but we can say as one of old, "the Lord gave and the Lord hath taken away, blessed be the name of the Lord." She was a devoted mother, good neighbor and consecrated Christian.

The bereaved family have our sympathies.

HER PASTOR.

Brother Barton.

In the cemetery near Sallito, Miss., were laid the remains of Brother Barton, October 27, 1898. Brother Barton was born in Jefferson county, Ala., July 17, 1824.

It was the writer's pleasure to know him all his life. His last doys were given to the service of God. He seemed in his last illness to long to go and be with him who loved him and gave him without hope, but as one waiting for the messenger to come and say, "come home from the toils of life. He leaves a wife and eight children to mourn his loss. Our beloved brother had not attained to any high distinction in this world but he gained all that is worth gaining in this life.

His spirit has returned to God who gave it, but his body will sleep quietly until the resurrection morn. How sweet it is to see a Christian die in the arms of Jesus. Should we mourn for such an one? Ah, no, but we should rather rejoice that he has gone to receive a crown of righteousness. It is a comforting thought that we shall meet more friends in heaven than we leave on earth. May God be with the bereaved ones and keep them by his power in the way of united right.

J. S. THREKELD.

PLEASANT GROVE, MISS.
Dec. 9, 1898.

Dear Bro. Searcy:

Please allow me space in your excellent paper to extend my deepest sympathy to the bereaved ones of Mother Lowrey, who died recently in Blue Mountain.

My dear friends, I will remember your precious mother, for when I was in school I always found comfort in talking with her. I truly sympathize with you and pray that God's grace may be sufficient for you in this sad hour.

How sweet the remembrance of such a noble life. It can be truly said of her, "to know her was to love her." I think it is such a happy privilege we will all enjoy, that of dwelling together forever with our precious loved ones with our dear Saviour and our Heavenly Father. With tender love,

RUTH BARNELL.

Died at Durant, Miss., on November 16th, 1898, Mrs. Annie Montgomery King, aged 39 years. After a painful illness of six weeks duration, through which our sister manifested a patient and Christly

bearing, the beautiful life went out, the dust returned to the earth and the spirit to God who gave it. She had been a consistent and useful member of the Baptist church at Durant about twenty years, and in that church will be sorely missed, as she will also be by a large circle by whom her kindly deeds will be cherished, for in these though "dead she yet speaketh." In her home her sweet spirit pervaded the entire household with all the fragrance that the name wife and mother mean. It was my privilege to visit her and to hear her last testimony of faith in Jesus, whose presence in the valley and shadow of death cheered and comforted her.

"Blessed are the dead who die in the Lord. Yea saith the spirit, they do rest from their labors; there works do follow them."

A. V. R.

Little Julius Rushen is dead. On the night of December 5, his little spirit went basking to the bosom of the blessed Saviour. He was the only child of Mr. and Mrs. Henry Rushen, and grand-son of Rev. G. W. Fanner. He was about 13 months of age at his death. May this be God's own way of bringing the whole family closer unto himself.

LOUIS L. POSEY.

Marion Church, Miss.

From the Seminary.

Dear Baptist:

We have been looking for your advent for some time. By chance it was our pleasure to see the number of November 16th. Many wishes for your success.

Mississippi matriculated eight young men here this season. B. Y. Alford, E. D. Solomon, Bro. Coleman, Bro. Elsey, Theo. Whitfield, A. L. O'Brian, B. Simmons and myself.

Whitfield suffering from his eyes laid aside his work for a while and is now recuperating. We hope he may soon be able to resume his work in full.

Bro. Solomon has returned to his company and it is likely that he will visit his old home before returning.

Bro. Simmons has left the Seminary and we learn that he has accepted work for half his time.

The boys are very studious about now, in consequence of the approaching examinations. We have seen a few things that are easier than Seminary examinations.

On our last missionary day, we had two very interesting addresses; one by Rev. Green, missionary to China, on the customs of China and plans of work. The second, by Dr. A. J. Barton, on the subject, "Church and Missions."

Dr. Hawthorn, on Friday night, the third of December, delivered his lecture on the Broadway Baptist Church; on "The World's Greatest Orators. He had a large and appreciative audience.

We have been delighted with the visits of some of our Mississippi friends, but sorry that they had to make them under such unfavorable circumstances.

Time may drag by with some people but it does not drag with us, but flies. We could wish for more, especially when the professor gives us an over charge of Hebrew System Theses, and the like. It is a continual move from Monday morning till Saturday night.

If these notes are worth your attention we will try to treat you after the same manner again sometime.

Fraternally,

L. F. GREGORY.

SAN ANTONIO, TEX.
Dec. 9, 1898.

Dr. Searcy:

On arriving home I found "THE BAPTIST" on my table with many other papers. We have had no sun shine here for two days, and the ground is covered with ice and sleet. However, I have spent a pleasant day reading the religious press, and playing with my two girls and boy. I did enjoy reading the letter from the brethren, especially Brother Freeman, of Starkville, Mississippi. But a cloud of sorrow welled over my heart as I read of the death of one of the noblest and dearest daughters of Mississippi. A woman who was ever ready to aid the poor and uplift the fallen, scattering sun shine wherever she went. Well do I remember the nice loaves of light bread she would make and give me on Saturdays, when I was a school boy at Mississippi College, and many other boys will remember the many hundreds of times that Mrs. Leavell would aid them and encourage them to press onward and upward. She is now with the dear Saviour who filled her life, for Mrs. Leavell lived for Jesus. Would that I could put one pure white rose on her grave, with my poor unworthy hand, in memory of one of the choicest of the Lord's noble women. May God in his

mercy ever strengthen Prof. Leavell in this sad hour. You know I wish "THE BAPTIST" great success. 1st, for the sake of the Master; 2nd, for the sake of the people; and 3rd, for your sake, as I have ever loved you since our Monroe revival. The Lord has given us a good year as we have seen between twelve hundred and fifteen hundred conversions, with eight hundred and fifteen additions to the churches we have labored with. On two meetings this year, we had three hundred and thirty additions at Cerdon, Ky. just closes with forty four additions, with Bro. G. B. Riley; will hold one more meeting before Christmas, with more than one half of next year already engaged.

SID WILLIAMS.

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Why a Combination of Zinc and Lead is "Non-poisonous."

All the salts of lead, including white lead, are extremely poisonous compounds, and nothing can be added to them which will make them non-poisonous if taken into the system. Therefore the lead in a combination paint is of itself as poisonous as the lead in a keg of "strictly pure carbonate." But in the combination paint, the lead is, first of all, diluted. Suppose the mixture to be half lead and half zinc white; this reduces by one half the quantity of poisonous material in a given bulk of the dry paint. Furthermore, such a combination will require about fifty per cent. more oil than the pure lead would need to make it ready for use, thus reducing still further the quantity of the poisonous material in a given bulk of the paint.

The foregoing considerations are of special interest to the painter, he being the only one whose health is jeopardized in the application of the paint. But the most important consideration is the behavior of the paint after it has been applied. It is well known that pure lead paint quickly crumbles and falls into powder—"chalks off," in painter's parlance. This lead dust or powder is poisonous, and especially so to women and children. It may not produce severe lead poisoning, but it does injure the health. Now zinc white does not crumble from the painted surface, and when combined with lead it prevents the latter from crumbling. Hence with a combination paint made of zinc and lead there is no "chalking off," and consequently no possibility of lead poisoning.

A lead combination paint containing zinc is, therefore, perfectly safe to use as far as the health of those living in its presence is concerned, and relatively safe as regards the health of the painters who apply it. Some French authorities claim that pure zinc white is superior to white lead on every account, and one prominent Parisian firm of contracting painters use no white lead in any of their work; but, taking conditions as they are and experience as it runs, this is rather an extreme view. Paints are familiar with the use of lead, it is very opaque, and when properly combined with zinc to hold it in place, and to whiten it, makes a generally satisfactory paint. But since it is not a good paint and is anything but economical. Compared with the best combination paints it costs more per pound, requires fully fifty per cent. more of it to cover satisfactorily an equal surface, and needs renewal in a much shorter time. On every consideration the combination paints have the advantage.

STANTON DUDLEY.

Vaccinating Bugs.

The science of medicine has reached wonderful perfection. The microbe theory in certain diseases has been proven true beyond doubt. The inoculation of chintz bugs with the microbes of contagious diseases, in order that epidemics may spread among the little pests, is a practical method now in use. Dr. D. M. Byr, the eminent specialist for cancer of Indianapolis, Ind., says that doing with medicines, cutting with knives or burning with plasters to cure cancer is no longer to be recognized, but that he has discovered a combination of soothing balmy oils which kill the cancer microbes and cure the most malignant cases. Those who read this will confer a great favor by cutting it out and sending it to a friend who is afflicted. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. BYR, Lock Box 25, Indianapolis, Ind.

Obituaries.

Died.

At the home of his daughter, Mrs. Brewster, in Tate County, on the 27th day of November, 1898, Mr. C. D. Mitchell, in his eightieth year. He was born in Berter County, North Carolina, on the 26th day of December, 1818.

Married Miss Martha Bunch on the 14th of February, 1846. With his young and growing family, he came to Mississippi, and settled in Tate County, about 1850.

Three sons and two daughters attained to maturity, and marrying, settled around. About fifteen years ago the wife and mother passed over the river. In the early seventies, Bro. Mitchell professed faith in the Lord, and was baptized into the fellowship of Salem Baptist Church, where he was faithful unto the end. He died in a ripe old age, leaving three sons and one daughter, together with a goodly number of grand-children, and a large circle of friends, to lament his decease. He was perhaps, one of the most cheerful and most sanguine characters we ever saw. Always looking on the bright side and never gloomy.

May the God of all grace comfort saddened hearts, and help us all to imitate his virtues.

FORMER PASTOR.

At his residence, Furrs, Pontoc county, Miss., on December 1st, 1878, of malarial fever, J. R. Butler, aged 44 years.

He was married to Miss Jennie Archer in 1879. He was indeed a faithful and loving husband. He leaves six children to whom he has been a devoted father, sparing no pains in giving them every opportunity in his power. Has been a member of the Baptist church 23 years. His church and neighborhood has lost one of its best members and citizens, but we must bow in meek submission to the will of the Lord. The Lord gave and the Lord has taken away, blessed be the name of the Lord.

J. H. L.

Furrs, Miss.

I have often noticed a shop on Sunday with one shutter put up, and the owner briskly carrying on his business within. The one shutter was the man's tribute to God's day, and the rest for himself. How much of our Christianity is like that one shutter! "Be not de-

ceived: God is not mocked."—Selected.

Dr. Venable's Institute.

I am glad to see the announcement of Dr. Venable's school for the preachers in January. To understand Romans is to know the profound doctrines of grace. And I verily believe that Venable, as a teacher is the peer of any man in the Seminary. He is free from dogmatics, is most successful in provoking independent thought and investigation. The best sort of test is made in observing the effect on the preacher. Some brethren whose pastors attended the Institute last year say that there was a marked improvement in their preaching. Churches could not make a better investment than to send their pastors. I trust that many will avail themselves of this rare opportunity to improve their knowledge and use of God's holy word. Yours in Christ,

F. P. WILLIAMS.

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May the President have a word with you? For 13 years I have had a most delightful work with the girls at Blue Mountain. That is a lovely spot, and the work there was an ever-growing pleasure, but I have given over that inspiring position to my capable and worthy brother, Prof. B. G. Lowrey, and I am to devote myself to the boys and men. I shall have a strong and noble faculty, and we shall be pleased to give you first class college training. We shall try to shield you from all that would weaken you, and throw around you such influences and give you such help as will constantly strengthen you. We want you to be MEN! strong and manly men, and we shall do all we can to assist you in bringing yourself to that glad condition. Come with us and we will do you good.

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Yours for success,

W. T. LOWREY, President.

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